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clear that the dogma of "free will," surviving where most other dogmas have been discarded, is what keeps back Professor Upton from accepting an Idealist solution. The question cannot be discussed in this brief notice; but may one ask Professor Upton, and those who like him demand "a real free will," to believe that the cautious determinist does not believe in fatalism, and that moral responsibility seems inexplicable to him except on the supposition that motives are "causes" of actions exactly in the same sense (and in the same sense only) as that in which one physical phenomenon is called the cause of another?

The volume may be cordially recommended as, among other things, an interesting, temperate, and lucid exposition of the free-will doctrine.

D. G. RITCHIE.

MONISM, AS CONNECTING RELIGION AND SCIENCE. The Confession of Faith of a Man of Science. By Ernst Haeckel. Translated from the German by J. Gilchrist, M.A., B.Sc., Ph.D. London: Adam and Charles Black, 1894. Pp. viii., 117.

It is doubtful whether it was worth while to translate this little essay. The tone of it is somewhat offensively dogmatic; the speculations of the author in departments of science other than his own strike one as being a trifle crude; and some of the remarks, such as that "every religious dogma which represents God as a 'Spirit' in human form, degrades Him to a 'gaseous vertebrate,'" are in questionable taste. Still, the high reputation of the author gives his book a certain claim to attention, and, no doubt, it will be of interest to some readers of this JOURNAL. Fortunately, it only occupies a little over a hundred pages.

J. S. MACKENZIE.

PLATO'S REPUBLIC. The Greek Text. Edited, with Notes and Essays, by the late B. Jowett, M.A., Master of Balliol College, Oxford, and Lewis Campbell, LL.D., Emeritus Professor of Greek in the University of St. Andrews. In Three Volumes. Oxford: at the Clarendon Press, 1894. Pp. xv., 490; xxxiv., 356; 512.

These three handsome volumes are chiefly interesting to the Greek scholar rather than to the student of Ethics; and they cannot here be reviewed at length. They impress one, however, as being one of the most solid contributions to philosophical

scholarship made by the late Master of Balliol. The notes are copious, and often highly characteristic in their quaint suggestiveness. Taken along with the translations, they form a very satisfactory completion of a great work. The Essays are, for the most part, the work of Professor Campbell.

J. S. MACKENZIE.

REPORT ON THE CHICAGO STRIKE OF JUNE-JULY, 1894, BY THE UNITED STATES STRIKE COMMISSION, appointed by the President July 26, 1894, under the provisions of Section 6 of Chapter 1063 of the Laws of the United States, passed October 1, 1888. Washington: Government Printing Office, 1894. Pp. 53.

The facts brought out in the above Report are tolerably well known by this time both in Europe and America. The present notice must content itself with a brief reference to the principles involved.

The appointment of the United States Strike Commission was a significant event in our industrial history. According to a view more or less prevalent heretofore, strikes are private affairs with which the public has no concern save as they involve breaches of the peace. The causes of a strike—disagreements of some sort between workingmen and their employers—are not supposed to come under the purview of the public authority. This view finds expression in such language as the following from one of our ablest weekly journals, *The Nation*:

“Labor disputes are generally very simple, and nobody can possibly settle them but the parties to them. . . . *The interference of outsiders, unless asked for by both sides, ought to be a gross impertinence.*” (November 22, 1894. Italics are ours.)

The same journal, in commenting on the United States Attorney-General's report on the Chicago strike, as contrasted with that of the Strike Commission, said,—

“Attorney-General Olney's report brushes aside the merits of the Pullman strike, and takes up simply the duty and activity of the government in view of the lawlessness that grew out of it. *This was all the authorities at Washington had any occasion to consider carefully at any time,* and it is really all they need to consider now.” (December 13, 1894. Italics are ours.)

Apparently the chief executive of the nation took a different view. The violence connected with the strike was at last dealt with by him in a decisive manner. He directed no special inquiry into